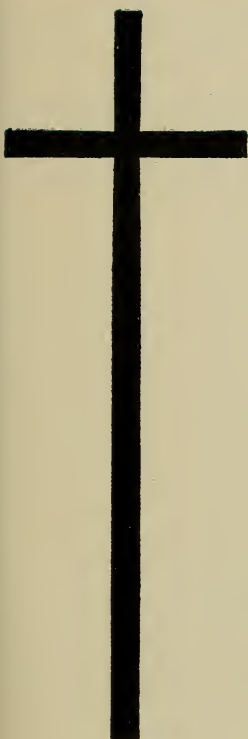






the Chaplain



Recent Trends in Theology

•

Where Do We Go from Here in Theology? *by Nels F. S. Ferré* 1

The Great Debate in Europe: Kerygma and Myth 13

•

Tillich on Theology and Symbolism, *by Theodore A. Gill* 27

Major Themes and Voices 31

•

Sailors and Seminarians 9

USAFE Holds Ecumenical Institute 24

OCTOBER 1955



A Journal for Protestant Chaplains

Member of The Associated Church Press

Published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 37 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel.

Vol. 12

October 1955

No. 5

Articles

WHERE DO WE GO FROM HERE IN THEOLOGY?	Nels F. S. Ferré	1
SAILORS AND SEMINARIANS		9
THE GREAT DEBATE IN EUROPE: KERYGMA AND MYTH		13
USAFE HOLDS ECUMENICAL INSTITUTE		24
TILICH ON THEOLOGY AND SYMBOLISM	Theodore A. Gill	27
MAJOR THEMES AND VOICES		31

Bibliography

RECENT BOOKS ON EXISTENTIALISM	Albert R. Vogeler	18
--------------------------------------	-------------------	----

Reading Course

"THE GREAT DANE": SOREN KIERKEGAARD	Leslie Bullock	21
---	----------------	----

Departments

AT YOUR SERVICE	12	NEWS ROUNDUP	41
EDITORIAL	31	ALL IN FUN!	48
BOOKS	32	AS YOU SEE IT	Inside Back Cover

Bible quotations are from the Revised Standard Version unless otherwise noted

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Subscription rates to civilians for one year (6 issues) \$1.25; single copies 25c.

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NELS F. S. FERRE

where do we go from here **I N T H E O L O G Y ?**

Dr. Ferré is one of six men chosen for discussion in the recent book Major Voices in American Theology. He is professor of philosophical theology at Vanderbilt University.

Here, through the courtesy of Nolan B. Harmon, editor of Religion in Life, you have an abbreviated preview of an article for the winter issue of that magazine (1955-56), where it will form the center of a symposium.

AT EVANSTON many recognized the need for a deeper American theology. In Europe I was once told by a group of Christian leaders that they were looking to America for a revival of effective theology. Europe is too tired, they said, to produce constructive thought. Having lived through two world wars, and standing on the edge of undreamed-of destruction, its more

mature leaders are too shocked by events to think daring thought about God's ways with human history. With a frustrated future, the younger leaders, too, seem unable to create a theology of hope. These Christian leaders therefore urged us American theologians to produce an effective Christian theology.

The embarrassment at Evanston and the request from these

European leaders coincide with a general turn to theology. To religion there is a rush. The more thoughtful in this rush are increasingly devoting their attention to theology.

Such a turn to theology is healthy, for theology is study concerning God. By God we mean the ultimate nature and purpose of existence. Therefore the turn to theology is really a deliberate attempt to understand the ground of our being, the goal of our lives, and the direction which we must choose in order to fashion the goal of our lives in line with the ground of our being. The turn to theology is thus our deliberate confrontation of our most important decisions, whether as persons or as a society.

Let us then turn to theology. There are points of view that put strong stress on objectivity, or something external to our faith as being its standard; there are also points of view that magnify the subjective, our inner response, or our "existential involvement." Our task in this analysis is to describe and to evaluate these two positions, showing afterwards that they require each other, and that only by the right combination of the two can we begin to move forward toward a genuine and creative theology.

OBJECTIVITY

The position which puts strong stress on objectivity may perhaps

best be illustrated by three representative movements: fundamentalism, the High Church wing, and "Barthian" biblicism.

Fundamentalism

Fundamentalism evinces real strength. It builds on the Bible as inerrant and all-adequate truth. There is a sturdy givenness about its faith. Actually its main position is, for the most part, a continuation of classical Christianity. Fundamentalism at its heart antedates and ignores modern scholarship. The fact that the biblical faith is simply taken for granted facilitates an unquestioning and unwavering allegiance to supernatural Christianity. Fundamentalism also accepts, as innate to revelation, propositional truth. What is written is true and "there" for any reader whether he believes or not. The revelation as such is not dependent in any way upon the response of the reader, nor affected by it. There is also an evangelical warmth, zeal, and at-homeness on the part of fundamentalism which makes faith vital and all-encompassing.

Unfortunately, fundamentalism also suffers from critical weaknesses. It is *pre-critical*! According to the best knowledge we have, which is generally agreed upon and responsibly taught, the Bible is not literally true. A high-ranking church official came to one of my colleagues at the seminary with an anguished heart because

his high-school daughter had come to ask him whether she was to believe, as to the age of the earth, what she was taught in Sunday school from the Bible or what she learned in high school from a study of geology. He himself, he said, could "kind of believe" both points of view according to convenience, but he did not want his daughter to live in a split world of knowledge and faith.

Biblical literalism, although valuable for its stark objectivity, has also occasioned divisions in the church as different people have seized upon different statements from the Bible as of paramount importance. Under biblical literalism as sole authority, the church has grown by fission, providing creative variety and competitive drive, to be sure, but, even more, confusion and weakening competition.

Without a principle for discriminating use of the Bible, fundamentalism has failed to present a God great enough or good enough to answer the need for worship which the Bible itself, at its highest, has awakened. No religion can serve its age unless its main truth and its highest aspirations are equal to, and go beyond, the moral sensitivities of its most thoughtful and dedicated people.

As a whole, too, fundamentalism has sponsored a dualism in which there has been neither

hope for, nor concern with, the world as such. Fundamentalism has therefore generally dampened man's desire for constructive social and political participation and, in fact, encouraged cultural sterility.

The strength of fundamentalism cannot be doubted, nor can the warmth and genuineness of its worship and fellowship; but it suffers from too many and serious weaknesses to become the kind of creative theology which is now a matter almost of "do or die." It cannot fully satisfy the enormous hunger for the power of redemptive religion which has already been awakened by the needs of our day.

The High Church wing

The High Church wing of Christianity, moreover, possesses strength in its objective control. This strength is organizational and in terms of allegiance to a well-defined tradition. There is power in revered tradition, in the holy heritage of divinely established continuity, and in commonly accepted authoritative means of worship. Such control allows a considerable theological flexibility, which during days of change in thought is a decided asset to faith. Members of High Church movements know also the binding power of a close-knit community. They experience satisfying importance in belonging. Besides, those within this wing

are usually aesthetically and culturally mature.

Nevertheless the High Church wing has its own kind of weaknesses. It suffers from an "in-group" psychology based on external standards. Its kind of objectivity becomes the occasion for an offish exclusiveness. Usually it feels little need for, and often it cannot even tolerate, Christian inclusiveness. With its limited conception of the church comes often a narrow conception of God, the church, and the plan for salvation. Too often High Churchism is, *in fact*, the religion of a privileged group or of those seeking security within organizational control and historic definiteness and rigor.

"Barthian" biblicism

"Barthian" biblicism, again, has until recently been the strongest current in modern Protestantism. Its strength has consisted in its avowed return to main-line Christianity. It has aimed at the classical biblical faith, but, by being open also to biblical criticism, it has avoided one of the central weaknesses of fundamentalism. Its acceptance of a genuine degree of existentialism has given it a flexibility and accent on personal decision, even in thinking, which has relieved its objective rigidity. It has also exhibited a truly prophetic quality in social matters, without being hamstrung by any social theory.

All the same, "Barthian" biblicism has its weak points. Its doctrine of revelation, eschewing propositional content as well as external criteria, is too vague to focus the gospel for thought and conduct. Thus this kind of objectivism ranges all the way from a "sophisticated Fundamentalism" to a nearly contentless existentialism, where little is believed either as to history or as to present power for transformed experience. This position often becomes "new modernism," as Van Til styles it.

"Barthian" biblicism also lacks a constructive doctrine of the church and of Christian experience. It has no real doctrine of creation and creativity either, *as far as God's own presence is concerned*. Nor is there any organic connection of any kind between revelation and redemption, on one side, and, on the other, between creation and history. Barthian biblicism, at least, falls far short of any natural capacity to relate biblical objectivism to education, social theory, and secular concerns. Barth himself has made stabs in the direction of these needs, but he has never opened his central gospel to these spheres. There must, to be sure, be a strong difference between the gospel and the world, and no mere rational or moral continuity between the world of biblical faith and our sinful world is possible; but if God is both creator and redeemer, there must be a real

relation between the world of redemption and that of creation which is accessible to the Christian community, Christian interpretation, and Christian action.

SUBJECTIVISM

The second position mentioned in our opening survey was the one which puts strong stress on subjectivism.

Liberalism

The most obvious example of this position is liberalism. Liberalism, in general, makes reasoned experience its standard for truth.

The strength of liberalism lies in its openness to truth, its aim at consistency of interpretation of "the unity of truth," its vigorous advocacy of the relevance of religion to life, and its constant stress on experience as both the standard and the goal of religion. Liberalism rightly abhors the arbitrary, the unrelated, and the merely traditional or orthodox faith. Liberalism wants fact, reason, experience, and personal and social relevance.

The weaknesses of liberalism, oppositely, are a man-centered mood and a man-centered method. When man's experience and reason are made final judges of truth, right, and goodness, it is hard to find the absolute and eternal faith which judges and saves man. The standard for faith cannot center in man if it is to be a saving faith. Liberalism

failed to see that the basic approach to method is not a matter of conflict between faith and reason as acts of man but between revelation, as God's act, and *both* faith and reason as man's response. Liberalism also became guilty of cultural accommodation, even of the accommodation of actions, whereas it should have discovered the imperative to transform the ways of the world by the power of the Word. As Forsyth passionately maintained, liberalism centered too much in the world rather than in the Word.

Because of its stress on continuity, liberalism lacked a principle and power of exclusion. It failed to see that there is no way at all from man to God because of the chasm between God and man, between Creator and derived being, between eternity as God's time and our kind of time; and it smoothed out by false theory the sharp differences between the church and the world and between the Christian revelation and other religions. It had a much needed principle of inclusion but failed to establish the principles of exclusion. In other words, its continuity was premature and sentimental. Besides, liberalism enervated the believer until he usually had no burning convictions and no imperious zeal for missions.

Existentialism

The second kind of subjectivism is existentialism. By existentialism

is meant primary emphasis on man's decision rather than on his ideas and experience. Existence precedes Essence, and between them is a gulf unbridged by reason. Man has to think as a concrete occasion of experience with regard to his religious ultimate with his own human destiny hanging in the balance. Revelation comes through events, not through ideas. The choice of daring faith concerning these events alone affords revelation for the chooser. This approach is hard to nail down except for saying that it stems from Søren Kierkegaard, who made choice concerning one's eternal destiny the very passionate heart of faith—a choice, at that, in the awesome terror of a dark where there is neither an objective revelation nor a dependable reason in things religious. For him, subjectivity raised to its highest degree was truth, absurd and awful, offensive and foolish, yet life and peace for those who walk in its narrow Way.

Few have followed Kierkegaard the whole way. Yet he has influenced most alert modern thinkers, particularly in the field of religion. Europe's leading religious thinker today, perhaps—Rudolf Bultmann—is deeply influenced by Kierkegaard through the philosopher Martin Heidegger. Probably the most highly respected theologian in the United States, Paul Tillich, has received into his thinking a large dose of

existentialism. Both Bultmann and Tillich have, at least, rejected classical Christian supernaturalism as impossible in the face of a century of science. Tillich is a profound systematic thinker and relies on a correlation of philosophy and theology which presupposes the universality of the *logos*, but neither by philosophy nor theology does he ever break the circle of subjectivity far enough to break out into an objective Christian supernaturalism.

The strength of this position is obviously its modernity. The offense for today's educated man is the supernatural. Existentialism offers no hard affirmations, scandalous to a this-worldly naturalist. At the same time modern existentialism is wise enough to make heavy use of classical symbolism, particularly that of Christian theology. It *poses* as a return to a fuller and more real Christian faith, with the supposedly impossible superstructure of Christian supernaturalism sloughed off. It can speak of the resurrection of Jesus, for instance, without any reference to his resuscitation, to his being raised by God; and it can refer to our resurrection, even of the body, with no thought of personal life after death. It can speak of the necessity of eschatology without having a unilinear view of time and without expecting any actual end of our history as such.

Existentialism is also more

flexible than a faith based on a given external revelation, entailing propositional truth and normative principles of ethics. As a matter of fact, Tillich can make self-criticism the very "principle of Protestantism." With regard to social criticism, existentialism is virtuously mobile. It never becomes a discontinuous minority, aiming at a kingdom not of this world, nor an idealistic social action group, striving for irrelevant "perfection." Existentialism is strongest, therefore, in the suits of modernity and freedom.

The weaknesses of existentialism—if we continue to employ this vague characterization for want of a better one—are the lack of effective supernaturalism, the fugitiveness of modernity, the lack of stability in social theory and criticism, and the absence of adequate ground for a doctrine of the church and Christian experience.

The Christian faith is indelibly supernatural. God is the creator, ruler, judge, savior, and fulfiller of this world. Only in terms of life after death—*personal* life in a new dimension and eternal—does the Christian faith provide any hope at all commensurate with its promises. Reason and faith are both frustrated apart from revelation, the actual incoming of the fulfilling new of God's purpose and presence, over the long stretches of time and in "the fullness of time." The gospel of

modernity may be easy to accept, but, being untrue, it lacks the power of the gospel. This form of godliness cannot save. The knowledge of this world passes away, but the supernatural Word of God abides forever.

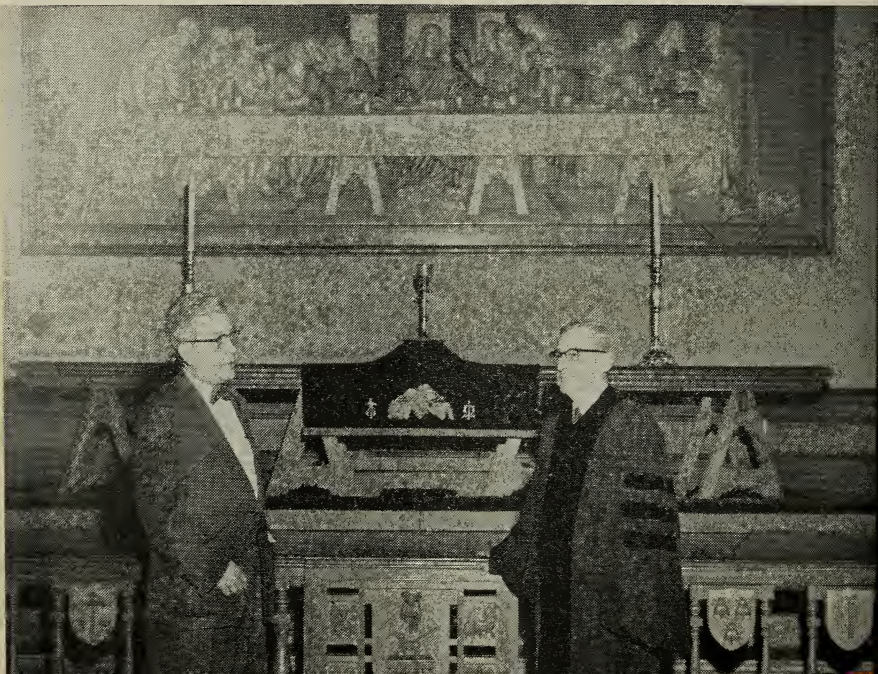
Flexibility is good, but not at the expense of the sameness and permanence of the gospel. Even though rigid rational and moral principles are of man's making and witness to his insecurity and are therefore to be rejected, there is a lasting pattern in the love of God whereby we are bid to imitate him (Eph. 5:1). This supernatural revelation of God's love in Christ comes not only as a Person but as a meaningful purpose both for life and for civilization. This new way of living finds its embodiment in the Christian community. The church is bid to enact and thus to exemplify the pattern for the new community. The church can do so only when it consists of those actually born again into newness of life by the grace of God through faith in Christ. Existentialism lacks the supernatural dimension of Christian experience and of the Christian community. It knows no Holy Spirit who actually is the Lord of history as well as the Love of the church, whereby God's holy providence directs the destinies of nations as well as guides consecrated lives.

Fortunately, I have been given grace to offer a Christian theology with full stress on both objectivity and subjectivity, and both within the organic necessity of truth.

[Here Dr. Ferré begins to present his own understanding of the Christian revelation. For the complete article, we must point you to the forthcoming winter issue

of Religion in Life (published quarterly by Abingdon Press, 810 Broadway, Nashville 2, Tenn.—\$1.25 a copy; \$4.00 a year). *You will find there also the response of Paul Tillich of Harvard, Dean Alden Kelley of Seabury-Western, and Cornelius Van Til of Westminster Seminary, Philadelphia—each commenting from a different point of view.*—THE EDITORS.]

Across the street from Wesley Hall, where the author of the above article has his office at Vanderbilt University School of Religion, Nashville, Tenn., lies the beautiful Chapel of the Upper Room, in the building owned by the publishers of the devotional guide *The Upper Room*. The Rev. Marion J. Creeger (right), editor of *The Chaplain*, is seen visiting with Mr. Harold Hermann, director of public relations for The Upper Room, after serving as guest minister for the morning chapel service.





SAILORS

And Seminarians

SAILORS are used to voyaging into the unknown whenever they leave port on a ship. But never had they faced the prospect of sailing into the holy precincts of a theological seminary! Adventurous though these young men may have been, there was some alarm in their hearts as the bus drove into the oak grove at the Virginia Theological Seminary in Alexandria, Virginia, recently.

Just the night before, these 50 sailors, all voluntary members of the Bainbridge Naval Training Center Choir, had performed at the anniversary celebration of the Navy Supply Corps in Washington. They were used to appearing in churches, on TV, and in all sorts of places. But this time, after they were exhausted from a tight

schedule of appearances, they were to have lunch at the Seminary and then sing. The gentle rain falling did nothing to give them courage.

On the other side of the picture, the Episcopal seminarians showed some apprehension too. They had been told that 50 Navy sailors would descend on them that day. Classes went on as usual, and this would just be an annoyance of loud, rough, worldly seamen.

The merging took place in the Seminary's spacious common room. The sailors made themselves at home and, like the incoming tide, moved among the students in the room. The sailors, most of them under 20 years of age, lost the support of being in their own group. Students also



Official U.S. Navy Photograph

were deserted by any family protection of themselves. In that moment both young groups merged into one. The students welcomed them, and both groups began talking of their homes and localities.

The grand piano drew many sailors, and soon singing arose above the din of talk.

Lunch, which the students serve in family style, mixed sailor, student, faculty, and faculty wives at random. Meals are always a pleasant way to get acquainted.

Shortly after lunch everyone went back to the common room. The choir gathered in front of the fireplace. The director, Richard Wright (personnelman second class) called all to order. The

pianist, Jack Stuber (seaman recruit) was ready. The students pulled chairs to the other part of the room and also lined the walls.

The informal concert included "Jesus, Joy of Man's Desiring" (Bach); "The Lord's Prayer" (Mallotte); "For All Who Watch" (Dickinson); a tenor solo by Richard Faust (seaman recruit); "Create in Me a Clean Heart" (Mueller); "Hallelujah Chorus" (Handel). And it closed with the Navy Hymn.

This Bainbridge Center Choir is entirely volunteer, with members rehearsing and singing on their own time. It consists of recruits and regular personnel on the center. Chaplain Hansel H. Tower, senior chaplain at Bain-



Official U.S. Navy Photograph

bride, is in charge of the choir.

When time came for the choir to "embark" on the bus for Bainbridge, a new bond of friendship and good feeling existed between the two groups. Remarks from the seminarians ran quite a gamut: "The men are so young." "It was good to see such fine men in the Navy." Many students commented that from their conversation with the sailors at lunch they were able to find out much about the Navy they had never understood before. Everyone appreciated the visit and the singing.

The dean, the Very Rev. J. Felix Kloman, in his letter of appreciation said in part: "Many thanks go to all the fine young men in the choir for the con-

tribution they gave us by their presence and music. It is we who should have taken up an offering for you. The choir was splendid and a treat such as we have never had before."

The sailors, in their turn, talked about the pleasant surprise they experienced at the Seminary: "Why, those future ministers are straight fellows." "I didn't know a bunch of seminary students could be human, with laughter and old clothes and genuine friendly interest in nobody like us."

One sailor said that, from his experience at the Seminary, his eyes had been opened to the possibility of going into the chaplaincy himself.

AT YOUR SERVICE

- *Materials and services available to chaplains*
-

Materials

For buttons, badges, award ribbons, emblem pins, specially designed paper napkins, flags, etc., for chapel or Sunday school, conference or convention, send for catalog from St. Louis Button Co., 415 Lucas Ave., St. Louis 2, Mo.

Audio-visual News

Life Magazine is producing wonderful filmstrips at low cost. In color, there are series on history, art, and science (including such subjects as *Giotto's Life of Christ*, *The Middle Ages*, *The Protestant Reformation*, *The World We Live In*). These, with supplementary lecture notes, sell for \$6.00 each, or in quantities of four or more for \$5.00.

Black-and-white filmstrips on subjects of current interest—such as India, Indo-China, Germany—cost \$2.50 individually and \$2.00 in quantities of four or more.

Order forms may be obtained from Life Filmstrips, 9 Rockefeller Plaza, New York 20.

Publications

Dr. D. B. Robertson, of Berea College, has prepared a 60-page bibliography of Reinhold Niebuhr's writings. Says John Bennett: "One special value comes from the fact that Dr. Niebuhr has done his best writing on many subjects in articles, editorials, and even book reviews, and it is hard to keep track of them." Published by Berea College Press, Berea, Ky. \$1.00.

An especially interesting new publication from the World Council of Churches is the first number of a *Bulletin* of the Division of Studies, created by the Evanston Assembly to provide unity in the Council's manifold study activities. This first issue discusses **ecumenical studies** under the Division's four Departments—Faith and Order, Church and Society, Evangelism, and Missionary Studies—as well as through exploratory general articles by Robert Bilheimer and Walter Freytag. Subscription price: 50¢ a year (2 issues, March and Oct.).

The National Council of Churches has published a fine new study guide, *Every Church and Evanston*, based on *Evanston Speaks*, the reports from the Second Assembly published by the World Council. 50¢ each. Both (for \$1.00) may now be obtained from the National Council's Office of Publication and Distribution, 120 E. 23rd St., New York 10.

For adult classes or study groups, here is the best way to follow up on "Evanston."

In the important field of "applied group dynamics," 21 titles are published by the Division of Adult Education Service, National Education Association, 1201 16th St. NW., Washington 6, D.C. List of publications sent on request.

Biggest bargain of all is Upper Room's SPIRITUAL HELP PACKET of 34 booklets for only \$3.00. Includes Devotional Classics series, Comfort series, Problem series, Family series, plus *The Practice of the Presence*, *Emergency Rations*, *Prayers*, and *Table Graces*. Order from The Upper Room, 1908 Grand Ave., Nashville, Tenn.

THE GREAT DEBATE in EUROPE

KERYGMA AND MYTH

IN theological circles on the Continent today, the man whose views are most often and earnestly discussed is Rudolf Bultmann. His essay—or, as it is sometimes called, his “manifesto”—*New Testament and Mythology*, coming out of the recent war years in Germany, has proved to be a bombshell comparable to Karl Barth’s *Epistle to the Romans* in 1918.

The period between the two world wars saw the recovery of the “kerygma” (the original proclamation of the gospel), in which achievement Bultmann himself, as a pioneer of Form Criticism, deserves much of the credit. But now he feels impelled to warn his colleagues against being content merely to repeat the kerygma as it stands. Because it is embedded in the language and thought forms of first-century mythology

—whether Jewish apocalyptic or Hellenistic gnosticism—and because modern man is nurtured on a scientific world view, he is concerned lest the kerygma be rejected along with myth. He would conserve the kerygma, not by *eliminating* mythological elements after the fashion of Protestant liberalism, but by *interpreting* them in terms of existential philosophy. (See p. 18.)

This program, sometimes called “demythologizing,” has aroused intense discussion. Says Helmut Thielicke:

Bultmann’s essay . . . has become an event which everybody is talking about. I deliberately speak of it as an event of more than theological or academic significance: it is an *ecclesiastical* event. . . . Bultmann is not just a voice in the wilderness. He is the mouthpiece of a quite definite spirit of the age.

The source of the above statement is *Kerygma and Myth*, which is the only extensive record of this debate available in English. The original essay of Bultmann's is here in translation, followed by replies from various scholars and further responses from Bultmann. The following excerpts are offered as a bare minimum of orientation. Chaplains desiring to go into the subject may obtain the book itself from the Society for the Promotion of Christian Knowledge (Northumberland Ave., London, W.C. 2) for 22s. 6d. net, or may order it from a bookstore.

To QUOTE any part of Bultmann's essay out of context would almost certainly lead to false impressions. It seems better to get at the subject obliquely by noting some reactions it evoked:

Julius Schniewind—

Since its first appearance, Bultmann's essay has evoked a storm of indignant repudiation. He has been accused of eliminating all the facts of salvation. He has left us without a message for our Christmas, Good Friday, and Easter sermons. He has raised doubts about the very kerygma itself.

It would be better to approach the subject in a more restrained tone. To begin with, Bultmann has clearly and explicitly repudiated any intention of dissolving

the kerygma. The whole tenor of his essay is enough to show that. And he expressly dissociates himself from the liberalism of the older school such as Harnack's "God and the soul" as well as from the more mystical approach of Troeltsch and the History of Religions school. . . . Unlike the liberals, Bultmann is not in the least interested in the evolution of religion. What he is interested in is the finality of a particular event, the revelation of God in Christ.

Secondly, Bultmann's desire to emancipate the gospel message from mythology is something which he shares with every preacher who is worth his salt. Every time we preach a sermon we have to translate the language of the New Testament into the thought and language of the present day. Thieliicke is equally concerned with this question, though his terms "permanent and transitory," "shell and content," "divine and human," are not altogether satisfactory. For Thieliicke does not seek to differentiate any more than Bultmann does between an "eternal" and purely transitory element in the Bible. That would be only a return to liberalism, which both . . . want to avoid.

Here are a few incidents which will show what the problem is really about. The present writer remembers listening about ten years ago to a thoughtful sermon

on the opening chapters of Genesis. An educated lady in the congregation happened to take offence at the way the preacher spoke of Adam. "How can he," she asked, "talk about Adam as if he were an historical person? And what has the sin committed by the first man thousands or even millions of years ago to do with me?" The trouble was that the preacher was right in principle but uncertain in his exposition. When we speak of Adam we are speaking of the collective fall and guilt of man, of his *abalienatio a deo*, which is the presupposition of every actual sin. Even the Reformers realized this. . . .

As an army chaplain in the first World War the writer remembers preaching to the men of his Bible class an Easter sermon which met with similar criticism. "You don't really believe that Christ's bones came up out of the earth, do you, padre?" As a matter of fact, he had not said anything of the kind, but evidently the word "resurrection" conjured up in the minds of the men the stained glass windows in their parish churches back at home, where, in flagrant contradiction to St. Paul (I Cor. 15:36—"Thou fool"), the resurrection . . . is depicted in ordinary human and terrestrial categories.

Again and again I came across competent theologians who were shocked by the sermons they heard from army chaplains. Most

of them were well meant and carefully prepared, but they showed little indication that the preachers had been face to face with death in the company of men to whom the Bible was an utterly foreign world. These young padres did not know what a sermon really was, although they might have learned from the New Testament itself. There we learn that a sermon is an attempt to adapt the Word of God to the concrete situation of the hearers so that it may be readily understood.

We are already at the heart of the problem. What, e.g., was the ascension? Is the resurrection of the dead capable of description? Does preaching simply mean repeating word for word what the Bible says? Or are we allowed to paraphrase, translate, and change the terminology? Such a procedure might well be within the limits of what the Reformers practiced and what the New Testament itself intends.

[The paragraphs above are quoted from the opening of Schniewind's reply to Bultmann, *Kerygma and Myth*, pages 45-47.]

Friedrich K. Schumann—

It was at first not easy to see in what sense Bultmann was using the word "myth," and what he really meant by "demythologizing." This ancient word (myth), which appears even in the New Testament (I Tim. 1:4; 4:7; II

Tim. 4:4; Tit. 1:14 II Pet. 1:16), has been used in many different senses, especially since the end of the eighteenth century, and thereby has acquired a direct or indirect importance for theology. For example, the French positivists (A. Comte) understood by mythological thought a primitive, pre-scientific interpretation of the universe. For speculative idealism myth was the unfolding of an idea in an historical process involving persons and events (D. F. Strauss). For romanticism myth was an attempt to interpret the Symbol, which was considered to be by itself unutterable, the wordless utterance about existence which preceded the myth (so especially J. J. Bachofen). Now Bultmann has come along with his own formula: Myth is "a mode of thought and speech which objectivizes the unworldly so as to make it worldly."

The New Testament—including it would seem even Jesus himself—seizes upon a language which may be called that of "mythology" as the best available means of expressing its subject-matter. It is true that in a certain sense this language presents "unworldly" truths objectively, as if they were "worldly" realities. But it must not be supposed that in adopting this imagery the New Testament does so naïvely, unconsciously or uncritically. It is always aware of the tension between the language used and the

reality of which it is the medium.

Even the language of Greek mythology—be it never so ancient—is not in the least bit primitive. It too is a language of a higher order, analogous to the language of lyric, which as a matter of fact grew out of it. It is highly indirect, allusive and indefinite. . . . The Greeks who saw the *Eumenides* of Aeschylus knew that it was not a play about a company of old wives, but they also knew that it was impossible for the playwright to deliver his message in a series of logical or ontological propositions.

And on a higher level the same process is repeated in the Bible wherever it makes use of the imagery of mythology. The Bible is certainly aware of what it is doing. It knows that it must risk the impropriety if it is to point at all to the real subject in hand. . . . To take an illustration . . . , in Matt. 18:10 Jesus says: "I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Now, he could not have said that in any other language without altering its whole meaning. To "demythologize" that saying by removing the angels would, so far from elucidating the meaning, destroy it completely.

It is just here that we are confronted by an urgent task of theological interpretation, and it is certainly with this that Bultmann is really concerned. Since

the language of myth is highly and consciously indirect, its indirect character may easily be overlooked. If it is, the mythological statements are not understood in the light of the meaning which they symbolize, but in the light of their original meaning, which in the end is itself completely misunderstood. . . .

"Demythologizing" cannot consist in the elimination of the "worldly" image . . . , but only in the fact that the "worldly" receives its meaning from the "unworldly."

[From *Kerygma and Myth*, pages 186-90.]

Helmut Thielicke—

This is the most serious challenge theologians have had to face for many a day.

As a matter of fact, we all draw the distinction between mythology and truth, but the point at which we draw it varies with our school of thought or our individual preferences. The vagueness—nay more, the downright insincerity—of much modern preaching may be gauged from the way we tend to draw the line between truth and mythology at different points, at one point in the study and at another in the pulpit. We tend to be influenced by practical considerations. How much will the congregation stand? . . . Up to now the problem of mythology has never been a regular part of the curriculum of theological study. It will certainly have to be in the future.

[From *Kerygma and Myth*, page 140.]

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BY ALBERT R. VOGELER

RECENT BOOKS ON *Existentialism*

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THE fact that so many recent books in the field of existentialism are studies and not examples of it is perhaps an illustration of an irony its founders foresaw: in so far as the works of the few creative prophets have attracted critics, systematizers, and teachers, it has encouraged the academic approach it repudiates.

Be that as it may, the finest of the critical works currently available is probably *The Existentialists* (Regnery 1952) by James Collins of St. Louis University. Here are four closely reasoned and scrupulously fair philosophical analyses of the modern "systems" of existentialism—those of Sartre, Jaspers, Marcel, and Heidegger—framed between an historical introduction and a perceptive summary of "five existential themes." The fact that the author is a Thomist creates no insidious bias and is never obtruded.

Another work of close and conscientious scholarship is devoted to "exposition, not criticism nor advocacy": *Six Existentialist Thinkers* (Routledge & Kegan Paul, London, 1951) by H. J. Blackham. The six are those in Collins, with the addition of complete chapters on Kierkegaard and Nietzsche. The book does not, however, escape being interpretative, especially in its summation; but this is an inevitable, even helpful, consequence of the fact that the author, too, has a commitment—in this case to humanism.

Helmut Kuhn's *Encounter with Nothingness* (Methuen, London, 1951) is a brief and eloquent introduction organized around such themes as estrangement, subjective truth, freedom, and anguish. "The Nothingness which the Existentialist encounters is the shadow of the repudiated God," he says; and he shows with great lucidity the forms this encounter takes, the causes of this repudiation, and some of the efforts made to pass "beyond crisis."

Three recent books organized around the major thinkers focus on some special problem of each and emphasize their differences, showing this in dramatic chapter headings. Thus E. L. Allen's *Existentialism from Within* (Routledge & Kegan Paul, London, 1953) deals with Heidegger under "The Challenge of Death"; while F. H. Heinemann in *Existentialism and the Modern Predicament* (Adam & Charles Black, London, 1953) treats Berdyaev as "The Mystical Anarchist"; and *The Existentialist Revolt* (Bruce 1952) by Kurt Reinhardt, considers Jaspers in "Shipwreck or Homecoming?"

Each, of course, deals with a wide panorama of thought. Allen attempts least, writing unhurried appraisals of four contemporary figures; but Heinemann and Reinhardt are historically minded and have constructed relatively full accounts of the existentialist movement.

It is encouraging to see all three conclude, in effect, that despite its failures and excesses, existentialism provides essential insights for a deepened and renewed Christian faith.

Kierkegaard and Nietzsche have been and remain pivotal when the major existentialist motifs are considered in connection with Christianity. In *Christendom Attacked, A Comparison of Kierkegaard and Nietzsche* (Rockliff, London, 1953) Conrad Bonifazi employs scores of counterpoised quotations to demonstrate the remarkable likeness in life and thought of two prophets who had no knowledge of each other, and the equally great abyss that separated them in their respective attacks on the church.

This is a valuable comparison; but if it leaves the total perspective of the protagonists unbalanced, a partial corrective will be found in *The Mind of Kierkegaard* (Regnery 1953) by James Collins, whose other book has been mentioned. In separating the thought from the life and personality of Kierkegaard, Collins has performed well a necessary but hazardous task. He has not oversystematized that thought, and has related it to 19th-century German philosophy and earlier Christian thought rather than to present-day existentialism. No doubt some will regret that the author has seen fit here to "render philosophically meaningful" some of Kierkegaard's "detached insights" by re-

ferring them, especially in the last chapter, to Thomistic doctrine, from which they seem in spirit so far removed.

It is refreshing to turn to the existentialists themselves. Recent books of some of the pre-eminent writers confirm their penetration and sharpen their differences.

Way to Wisdom (Gollancz, London, 1951) is a simple and often moving introduction by Karl Jaspers to his own thought, centered on his view of philosophy as "the decision to awaken our primal source, to find our way back to ourselves, and to help ourselves by inner action." His little book *Reason and Anti-Reason in Our Time* (SCM, London, 1952) shows that, contrary to some opinions, existentialism is not a struggle against reason, but against its misuse, and pleads that reason in its depth is more than intellect—that it illuminates existence and points to transcendence.

Sartre's *Existential Psychoanalysis* (Philosophical Library 1953) is the first English translation of part of his major opus, and the title should not be taken too literally. Fundamental "choices" of being determine personality, and one example of this view is seen in the very searching section on "Bad Faith." Here, too, is the striking tour de force on the "psychoanalysis of things," concluding with the celebrated phrase, "Man is a useless passion."

Two Christian philosophers of existence must be mentioned. Nicholas Berdyaev's posthumous "Essay in Autobiography," *Dream and Reality* (Macmillan 1951) is a richly detailed account of his pilgrimage through Marxism to his own distinctly Russian religious philosophy. This is a most illuminating picture of Berdyaev in Russia and exile, and in association with personalities and ideas that have shaped the thought of our time.

Gabriel Marcel's Gifford Lectures, *The Mystery of Being* (Harvill, London, 1950-51; 2 vols.) show that a Roman Catholic may philosophize with no hint of scholasticism, and that the same philosophical approach used by Sartre and Heidegger (Husserl's phenomenology) may be the basis of a luminous religious interpretation of existence. This is really a *preface* to a specifically Christian philosophy—it is philosophy in process—and hence often tentative and diffuse. In *Homo Viator* (Gollancz, London, 1951) Marcel employs the same immense richness of psychological insight in, for example, studies of hope, the family, fatherhood, fidelity, and the poetry of Rilke—but with somewhat more conclusiveness.

*A brief reading course on
the life and work of . . .*

“THE GREAT DANE”: Sören Kierkegaard

PREPARED BY

Leslie Bullock, *Professor of Bible,*
Flora Macdonald College, Red Springs, North Carolina

KIERKEGAARD is the fore-runner of two of the most virile movements in contemporary thought—“existential philosophy” and the “theology of crisis.” To understand these movements, one needs to explore the thought of this man.

Kierkegaard was a voluminous writer, and has been the subject of many books. The average reader, therefore, must select carefully books both *by* him and *about* him. This guide is intended to point out those works by Kierkegaard which give the essence of his thought, and to direct the reader to the most valuable of the many interpretations.

The life

A study of Kierkegaard's life is essential to an understanding of his thought. The most complete biography, by Walter Lowrie, is

quite long, giving much interpretation along with biographical details. Dr. Lowrie has written a condensed version also, *A Short Life of Kierkegaard*. For our purpose, it is excellent. Following this biography, Theodor Haecker's thin volume *Sören Kierkegaard* should be read. This introduction into the life and basic thought of “S. K.” prepares us for a study of his works.

The literary works

To get a broad view of Kierkegaard's literary work, the reader may well begin with *The Point of View for My Work as an Author*. Written toward the end of his life and published posthumously, this book sets forth the major plan of his work. Briefly it may be described: He would begin with people where they are—on the aesthetic plane—and

move from there to ethics, from ethics to the ethicoreligious plane, and finally to the plane of Christian "existence." The movement from one plane to the other is not, however, a movement of thought alone, but one of decision in which the whole personality *acts* in faith. In each case "the leap of faith" is involved. *The Point of View* describes this in detail. It will help to orient the reader for the remainder of the works.

The philosophical works

The next stage of study should be the philosophical works of Kierkegaard. The most important volume among these (for our purpose) is *Philosophical Fragments*. Here he reveals his basic presuppositions. This small book deserves careful reading and thoughtful consideration, for it sets forth the seed thoughts of the entire philosophy of Kierkegaard.

Stages on Life's Way is the second recommended philosophical work. It describes the aesthetic and ethical planes, describing the dividing gulf which can be crossed only by the decision of the whole personality. The climax of the book confronts the reader with the necessity of choice in moving from the ethical to the religious plane. This book well illustrates the indirect method used by Kierkegaard: the categories of the aesthetic and ethical life are

not directly developed, but are depicted in stories and essays.

From philosophy to religion

The great book which stands between Kierkegaard's philosophical and religious works is the *Concluding Unscientific Postscript*, the most profound of Kierkegaard's writings. Essentially, it is an elaboration of the ideas set forth in *Philosophical Fragments*. The *Postscript* is not recommended at this stage in our study. When the reader has completed this rapid survey, he will find the *Postscript* essential to a comprehensive study of Kierkegaard's thought. The *Fragments* and the *Stages* are sufficient, however, for a general study of the philosophical bases of Kierkegaard's later thought.

Religious works

Five books are recommended here, with the suggestion that they be read in the order in which they are listed:

Purity of Heart is a discourse on repentance and forgiveness, probing to the very heart of human life.

The Sickness unto Death is a difficult but most rewarding book dealing with the psychology of sin. It should be noted that Kierkegaard is recognized today as one of the great Christian psychologists of all time. Amazing intimations of "depth psychology" are found here, before the

days of Freud, Adler, and Jung.

Training in Christianity deals with Christ, the God-Man, who is the “Offense” and who can be received by faith alone. To the writer of this guide, this is the greatest of Kierkegaard’s writings.

Two works are bound together in the English version: *For Self-Examination* and *Judge for Yourself*. These discourses, which are concerned mainly with Christ and man’s relation to him, are profoundly revealing.

The *Works of Love*, which Kierkegaard calls “some Christian reflections in the form of discourses,” may be called the summation of his ethics. It is an adequate answer to the criticism of Kierkegaard sometimes heard—that his thought has no real relation to life.

Interpretations of Kierkegaard

Two interpretations present different approaches to his thought: *The Religious Thought of Søren Kierkegaard* by Eduard Geismar and *Kierkegaard’s Philosophy of Religion* by Reidar Thomte. Together they give the reader a comprehensive view.

In this guide many good books have been passed over, both from Kierkegaard and from his interpreters. However, the volumes here noted will enable the reader to become well acquainted with this strange, profound thinker who has so greatly influenced the thought of our own day.

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The Point of View, Etc. Tr. by WALTER LOWRIE. London: Oxford University Press, 1939. 174 pp.

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For Self-Examination and Judge for Yourself. Tr. by WALTER LOWRIE. London: Oxford University Press, 1941. 243 pp.

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World Co

THE second annual USAFE Ecumenical Conference was held April 26-29 at the Ecumenical Institute of the World Council of Churches, Chateau de Bossey, Celigny, Switzerland. Twenty Air Force chaplains in Europe attended the meetings under the sponsorship of the Professional Division of the USAFE Staff Chaplains' Office.

Discussion on the structure of the World Council of Churches, and the activities of its various

Seated, from left: Chaplains Henry C. Murphree, AB, Germany; Henry C. Pennington, Hq 12 AF, Rabat, French Morocco; Dr. Robert S. Paul; Chaplain Dr. Charles Arbuthnot; and Chaplain Edgar H. Johnson.

Standing, from left: Chaplains John P. Thompson, Office; Mervin R. Johnson, Burtonwood, England; W. Fricke, Bentwaters AB, England; Wade K. Taylor, S. Ruislip, England; John Brown, Wiesbaden Area Command, Germany; Theodore Brown, Chicksands AB, England; Roland C. Culver, Molesworth AB, England.

USAFE H



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raeaux AB, France; Eric L. Danielson, Landstuhl
enstein, Germany; John S. Garrenton, Hq 17 AF,
Charles L. Lack, Hq AMFE, Wiesbaden, Germany;
7 AD, S. Ruislip, England.

Chief of Professional Division, USAFE Chaplains'
ing A. Jacobson, Chateauroux AD, France; Robert
Rabat, French Morocco; Claude L. Chilton, 7 AD,
ommand, Germany; Elijah H. Hankerson, Wies-
er, Rhein Main AB, Germany; James W. Davis,
westen AB, Germany; and Elmore P. Nelson,

divisions, was led by officials of
the Council and faculty at the
Institute. The Rev. John Gar-
rett, director of the Department
of Information, talked on "The
World Council of Churches—Its
Structure and Function" and
showed color slides of many WCC
activities, including the Second

lds Ecumenical Institute



World Council of Churches Photo

A 12th-century chateau serves as the main building for the World Council of Churches' Ecumenical Institute at Celigny, 15 miles from Geneva, Switzerland. With its spacious grounds, library, reading room, lecture hall, chapel, dining room, and dormitory, it provides excellent facilities for ecumenical conferences and meetings.

General Assembly at Evanston last summer.

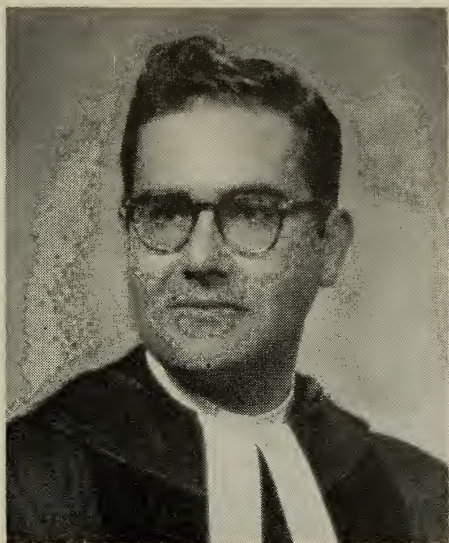
"The Work of the Division of Interchurch Aid" was discussed by Dr. Robert I. Mackie, who outlined the services in church reconstruction and assistance to clergy throughout the world. Dr. Edgar H. S. Chandler, director of the work among displaced persons, presented the problems which the churches are confronting in work with religious and political refugees in many parts of the globe.

"Relations with the Indigenous Churches" was the subject of a series of talks prepared for the chaplains. Dr. Robert S. Paul, assistant director of the Ecumenical Institute, outlined the historic church situation in the United Kingdom; Pastor A. Mobbs, secretary of the Swiss Church Federation, discussed the churches in Switzerland; and Dr. Charles Arbuthnot, field representative of the Presbyterian Church, U.S.A.,

described the religious life of continental Europe.

"Christianity in the Struggle for World Community" was the subject of considerable discussion under the leadership of Dr. Elfan Rees of the World Council of Churches staff. The day-to-day activities of the Commission of the Churches on International Affairs, in the halls of the UN and the councils of government, were graphically presented.

The 20 USAF chaplains represented 12 different Protestant denominations, not all of which are members of the World Council. The ecumenical prayer services, using a variety of languages and orders of service, were conducted three times daily. Community living in the historic 12th-century chateau, with its simple chapel and beautiful outlook over Lac Lemman and Mont Blanc, underscored the fact that military chaplains are constantly on the front line of ecumenical activity



—BY THEODORE A. GILL—

Associate Editor of the *Christian Century* and Chairman of
the Department of Religion, Lindenwood College, Missouri

TILLICH ON

Theology AND *Symbolism*

PAUL TILLICH'S essay "Theology and Symbolism" [in *Religious Symbolism*, ed. F. Ernest Johnson; Harper, \$2.50] seems to me a minor classic among the occasional papers of our major theologians. There is nothing new about it. There are no signs that

Dr. Tillich knocked himself out writing it. Everything he says in it he has said before at greater length and depth. But here, concise and transparent, is a rationale for the subject of the whole book.

Theology is "a system of concepts concerning divine matters."

But how do we get next to those matters? "God . . . is not given. He does not appear as an object beside other objects. He is not a being beside other beings, within the totality of our world." Instead, he is the ground of all being, impossible of conceptual explanation. How do we think about him, talk about him, then? We think and talk about "His manifestation to us, and the expression of this manifestation is the religious symbol." We can think and talk about God only indirectly. What we have to do with at first hand are the religious symbols that point to God, that grow out of "creative encounter with reality."

A religious symbol "is material taken out of the world of finite things, to point beyond itself to the ground of being and meaning, to being itself and meaning itself." It is not just any old material, however. That common thing becomes symbol which opens up some deep stratum of reality (otherwise inarticulate in our terms) *and which also* opens up "the corresponding stratum of the mind." The symbol is not just a sign, either. It is that common thing which points to uncommon reality and which participates in what it indicates. Some of the holiness, the sacredness of what they suggest rubs off on the symbols. So we take them with special seriousness and work with them in reverence. Yet we

do not worship them nor grant them that sacrosanctness which suspends criticism. For the sacredness of every symbol is borrowed, derivative. "A holy book, a holy building, a holy rite, a holy person—they are not themselves *the* holy; they are not the ultimate; they never should be a matter of ultimate concern."

Theology is charged with relating all the symbols "of that divine-human encounter which we find expressed in the Bible, Church and Christian tradition": such symbols as divine love and divine justice, faith and works, God and Christ. Beyond that, theology explains the religious symbols. That is, it relates the simple meaning of "book" to its special religious meaning when a book is interpreted as "the Book." And so with word and Word, and church and Church, and kingdom and Kingdom, and Jesus and Christ. Theology tries to make plain what the simple, familiar lower-case things have to do with the realities hinted at in upper-case.

Finally, theology must criticize symbols, making sure that they are not taken literally as themselves being what they point to. Some symbols must be downgraded because of their inadequacy. Others must be rejected when they contradict all the rest of the symbolic structure.

Dr. Tillich concludes with a quick discussion of three levels of religious symbolism. On the transcendent level are the symbols that point to the holy itself. God, as we usually think of him, is such a symbol. He points to the God who is not one being among many beings, but who is the reality which grounds and supports every being, all being. "The God Who is really God is the abyss of the symbolic material which we apply to Him." All the attributes of God as we list them are symbols of this ineffable, incomprehensible "God Who is really God" who meets us, as we say, in love, wrath, justice, mercy, patience. Protestantism is rich in this kind of symbolism.

We do less well on the sacramental level, where the holy appears "in time and space, in everyday realities." Here "events, things, persons can have symbolic power." Protestants have shied away from this, many even in the sacraments, because so often at this level appears the illicit identification of the holy with that which is only the bearer of the holy.

At the third level we are poverty-stricken. This is the level of sign-symbols—special objects, special gestures, special garb, water, light, odors, colors, sounds. These are really signs, baptized by tradition into symbols. They can be helpful. But they are so easily confused with the sacramental

Because Theodore Gill is writing such lively and penetrating reviews for the Christian Century, we take this opportunity to present, not only an illuminating glimpse of Dr. Tillich, but the interesting personality whose views are here expressed.

In spite of his study at Wisconsin, Princeton, Union, and Basle, with a doctorate (under Brunner) from Zurich, you can't tag "T. A. G." with an academic label: it would libel his spontaneity.

that their reinstitution should be guarded and cautious.

By now it is clear that this essay is as good an introduction to Tillich as it is to religious symbolism. It is all there: the range, the penetration, the dialectic. And the questions, too. In spite of all that his insights do to help us clarify what we had almost seen, in spite of all the sense and sensitivity of his analyses, there is something troubling here. It is healthy to be warned of the dangers of literalism in liturgics, sacraments or theology; it is good to be reminded of the symbolic nature of all our theological converse. But there is a disturbing sense of theologizing at one remove: you are, then, never in touch with what you're handling. Theologizing à la Tillich is like playing the piano with your mittens on. Or it is the manipulation of shadows—

shadows which "show" and which "participate" in the shown, but which are in *no* sense really it.

The fact that such a realization is uncomfortable to some theologians is, of course, beside the point. If this is the way things are, better we admit it and continue our work in full knowledge of what we have to do with and what we have *not* to do with. One can still wonder and worry, however, about how this all turns out. Most of all the worry comes in the Christology, just hinted at in this essay. But the way it is hinted is just the worry. In a long series of symbols which participate in what they point to but are not what they point to, comes Jesus as the Christ. Say that about the Bible, the Church, the Kingdom and all the rest, and there'll be no shock. But say that about Jesus Christ, in the same sense, and the whole structure of the church's theology is shaken. Surely the symbolic Christology solves a lot of problems for a lot of bothered Christians, but a community which has struggled for two thousand years to understand the God in Christ will be understood in turn if it finds this latest suggestion more a side-stepping than a solution of the problem.

Once the reservation is admitted, others press for statement. There is the vagrant, unsophisticated impression that the secondary "God of ordinary theism" is closer to biblical, Christian things-as-they-are than the "ground of being and meaning" can ever be. The former is the Given as given. The latter is the Background as deduced. Tied in here somewhere would be further strictures on this extremely rational transrationalism, this coolly impersonal personalism, this hard-boiled mysticism.

All the reactions are part of an increasing conviction: however closely Dr. Tillich is associated with the theologians of the New Reformation (Barth, Brunner, Niebuhr) he is not of their number at all. Where the others hurddled Schleiermacher to get back to the Reformers, Tillich has lined up the Reformers behind Schleiermacher. He is the latest of the Schleiermachians. The worry is whether he has not prepared the way for someone to do to that whole line of theology what Vaihinger did to Kant. I feel myself on the fringes, at least, of a great *als ob*—the "as if" theology.

EDITORIAL

MAJOR THEMES AND VOICES

NOW AND then chaplains ask for a survey of trends in theology today. Although the subject is so vast and your journal very small, here are glimpses, at least, of some major themes and voices in the rapidly changing scene.

Nels Ferré, author of the lead article "Where Do We Go from Here in Theology?" is one of six men chosen for discussion by David Wesley Soper in his recent book *Major Voices in American Theology: Six Contemporary Leaders*. The others are Edwin Lewis, Reinhold and Richard Niebuhr, Paul Tillich, and Robert L. Calhoun.

In a second volume of "major voices," *Men Who Shape Belief*, Dr. Soper discusses eleven more: James Luther Adams, Douglas V. Steere, John A. Mackay, Walter M. Horton, John C. Bennett, Wilhelm Pauck, Harris Franklin Rall, W. Norman Pittenger, Louis Berkhof, Henry N. Wieman, and Edgar S. Brightman.

Some reviewers have been critical of these books, especially the second; but no one seems to quarrel with the author's selection of theologians. There are other "major voices," but none of these is minor.

The unique importance of Til-

lich is recognized here by inclusion of a discussion of his theories of symbolism.

And if Tillich is a major *voice*, symbolism is a major *theme*, not only in theology, but in science, philosophy, and the arts. In a widely influential book, *Philosophy in a New Key*, Suzanne K. Langer, trained in symbolic logic, writes of symbolization as

a primary need in man, which other creatures probably do not have, and which actuates all his apparently unzoological aims, his wishful fancies, his consciousness of value, his utterly impractical enthusiasm and his awareness of a "Beyond" filled with holiness.

A recent symposium of the Conference on Science, Philosophy and Religion produced material for an 800-page volume on *Symbols and Values*. As for modern literature, Yeats and Kafka, Eliot and Faulkner, are only a few of the many who have made serious use of symbolism.

This interest in symbolism is akin to the "demythologizing controversy" on the Continent today, reported here in the article "The Great Debate in Europe."

This debate, in turn, is related to the philosophy of existentialism. Hence the survey of recent books on existentialism and the reading course on Kierkegaard, who is recognized as a fountainhead of existential thinking.

—J. A. L.

BOOKS . . .

Look for publishers' addresses
at the end of the book section

Rediscovering Prayer, by JOHN L. CASTEEL. Association 1955. 242 pp. \$3.50.

Many books have been written on the devotional life of the Christian from various points of view, but each of them has been limited by the special approach to so rich a subject. For example, much has been done on the psychology of prayer. Theologians have turned their efforts toward this subject, as have devotional experts. John L. Casteel possesses in himself that rare combination of these three approaches, and as a result his work will probably become a classic in the field. He has a very solid theological background and shows not only an appreciation but a profound knowledge of the Bible. His understanding of the psychological aspects of prayer life in preparation, participation, and results of this activity of the soul is simple but adequate. To these he adds an unusual acquaintance with and understanding of great devotional literature. Thus in one book we find these several facets of the subject brought together by one who has himself entered into the closet to be alone with God.

We could do little more in this review than commend the whole work. Not only are the discussions on where prayer begins, adoration, conditions preparatory to prayer, thanksgiving, forgiveness, and results full of marvelous insights, but these are followed by equally helpful suggestions about the implementation of

the prayer life. For those who desire to recapture the mystery of prayer, this book in its theoretical discussion and practical suggestion is invaluable.

Moreover, the work not only relates to the common life; it is written in the clearest possible style with practically a basic English vocabulary. Indeed, Casteel has served the Christian community well in the production of this spiritual masterpiece.

—CARL G. HOWIE, *Minister, Sherwood Presbyterian Church, Washington, D.C.*

Religion and the Moral Life, by A. CAMPBELL GARNETT. Ronald 1955. 223 pp. \$3.50.

It is difficult to believe that this book could have come from the same University of Wisconsin where Max Carl Otto and his followers ruled the philosophical roost a generation ago. Beginning with a study of systems of morality without religion, the Australian-born philosopher goes on to show the inadequacy of humanism, and proceeds to the development of a simple theistic faith related to the primacy of Christ's concept of love.

Garnett has some harsh words for those who seem too concerned with their own personal eternal happiness at the expense of exercising love for their fellow men. In speaking of sin he says: "It is God's purpose to overcome sin, and sin is not overcome by fear of punishment, nor is it purged by suffering. It is only overcome and purged by understanding and by love." Elsewhere he points out the

dulling effects on conscience of magical and semimagical means of nullifying the effects of sin through sacrifices of atonement and priestly absolutions, and points out that "sin is, obviously, something that doesn't matter much if God can be persuaded to overlook it so easily."

Realizing the necessity at times of compromise with conscience, his final principle of conduct based on Christ's conception of the relation of the moral law to the law of love is summed up as follows: "There should be no departure from clear moral principles so long as it is possible to avoid breaking any. If that is impossible, then, in the light of the law of love, one must do that which is least destructive of human welfare."

In dealing with the conscientious objector to war he shows the shallow thinking behind the simple refusal to bear arms, and points out that if a Christian is convinced that his country is an aggressor, he must consider whether the greater good would be served by victory or defeat of his own country, and must act accordingly.

Here is a well-written book stressing the essentiality of the truth that morality cannot be successfully divorced from religion and that the Christian religion is necessary for the foundation of the highest morality.

—HERMAN J. KREGEL *Chaplain, U.S. Army*

Encounter with Revolution, by M. RICHARD SHAULL. Association 1955. 145 pp. \$2.50.

Peoples of Asia, South America, and Africa are caught in a world revolution and look to Americans for guidance, the author contends.

As professor of church history at the Presbyterian Theological Seminary, Campinas, Brazil, and, earlier, as a missionary in Columbia, Shaull has first-hand knowledge of the situation in Latin America.

"Not communism but revolution is the fundamental fact we face," Shaull declares. It is "the first truly worldwide revolution in history, the first time that everywhere all institutions of the past seem inadequate and all things appear simultaneously and unprecedentedly out of joint."

Shaull contends that Americans are unaware of the social revolution, which arose from political and economic deprivation and has been nurtured by Communists. He explains that communism is betraying and perverting the revolution to its own evil goals.

Unless Americans offer a more satisfactory solution to world ills than is set forth by Communists, Shaull believes, the United States will continue to lose friends and eventually stand alone.

He says there is urgent need to solve three fundamental problems. He lists these as poor economic conditions; the need for new structures of social, economic, and political life; and the need for moral and spiritual resources.

Christianity, already at work in many lands, is interpreted by Shaull as having the opportunity and the faith to help meet the needs of this revolutionary period. He brilliantly sets forth the responsibilities of American Christians and the world mission of the church. His book will help chaplains and other religious leaders to understand world condi-

tions better and to see their world tasks.

—JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

Mission Unlimited, by S. FRANKLIN MACK. Friendship 1955. 96 pp. Cloth, \$2.00; paper, \$1.25.

Your first reading of this strikingly different book by the executive director of the Broadcasting and Film Commission of the National Council of Churches will take you about fifteen minutes. You are likely to page rather hurriedly through this book which is at least 95 per cent pictures and in which the copy seems very incidental. You may lay it aside with the thought that it is a nice picture book for children.

But you will pick it up again. And this second reading will take you an hour or more. Each picture will speak a thousand words concerning what the church has meant to the world throughout the centuries. The pictures will bring to mind the multitude of ways in which our present world challenges the church to make the gospel meaningful in the lives of people everywhere. The pictures will inspire in you thoughts about the wonderful things that the church is doing today, and you will sit and dream about new ways to meet the needs of today and tomorrow.

The author, who is widely known in church circles as "Si" Mack, has said that "this book is about the revolutionary faith we call Christianity, the kind of hope it instills in the hearts of men, the power it gives to achieve that hope." You cannot read this book a second time without finding yourself immersed in that hope and that achievement.

This is a book that should lie around the chaplain's office or the base library, for men will pick it up and from it catch a fresh vision of the meaning of the church in the world.

—JOE DANA, *Editor of THE LINK*

Pastoral Preaching, by DAVID A. MACLENNAN. Westminster 1955. 157 pp. \$2.50.

This book contains many helpful homiletical suggestions that make the elder preacher wish he had possessed it at the beginning of his ministry. How much more effective his sermons would have been!

Dr. MacLennan is practical throughout, as may be seen by such chapter headings as "Perspectives," "Objectives," "Resources" and "Methods."

The following resources of pastoral preaching are given. The author states: "Our chief resource is what a modern poet describes as 'the ghostly member' of our team, the great God, of whose unfathomable love we have had rich experience." The Bible is next, and it is followed by observations from "the world around us and the people that dwell therein." Poetry and the liturgical church year are also given as valuable wellsprings for the preacher.

What is preached in this book is practiced; and the reader will be rewarded by a stimulating use of scripture, by illustrations that let in the light, and by fresh quotations of poetry.

—ROBERT J. PLUMB, *Executive Secretary, Armed Forces Division, The National Council of the Protestant Episcopal Church*

How to Start Counseling, by WILLIAM E. HULME. Abingdon 1955. 157 pp. \$2.50.

"People as a whole are out of the habit of seeking their pastor's help in their problems," the author contends.

Dr. Hulme is chaplain and head of the division of Christianity and philosophy at Wartburg College, Waverly, Iowa. While working on his Ph.D. at Boston University, he served as a graduate assistant in the department of psychology of religion. His training included work with the Institute of Pastoral Care at Massachusetts General Hospital, the Charlestown State Prison, and the Boston Dispensary.

Counseling is needed, not only by people who live in large cities, Dr. Hulme affirms, but also by the people of small towns and rural areas. "The pastor's task, regardless of the location of his congregation," he adds, "is to educate his people to come to him when they need help with their problems."

Ministers desire to counsel. They buy and read many books on the subject, subscribe to related journals, and attend special lectures and clinics. But comparatively little has been done with the problem of getting their people to come to them for this counsel they are learning to give, Dr. Hulme declares. "They need help to take this first step."

In this excellent and valuable book the author describes steps a minister, old or young, may take better to qualify himself as a counselor and to encourage people to come to him. The book will help chaplains, who already are visited by many counselees but who need to help many other

potential counselees on military installations or among relatives of service personnel.

The author explains that people have to be educated about the need for counseling, but wisely cautions that promotion can be overdone. He describes the mechanics of the program, including regular hours and a suitable place.

One of the most valuable chapters is on working with youth. When the minister helps young people to overcome deformities of their souls, Dr. Hulme says, contributions are made to happy future marriages.

Dr. Hulme discusses the informer who expresses concern about others who need counseling but do not come for it; calling or visitation as a preview which can lead to or block counseling; administrative work and counseling. He suggests ways a person can keep his scholarship, personal and family life, and spiritual development at the high levels on which a successful counseling program must be built. The book even contains a chapter on "When Not to Counsel." —JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

What Did the World Council Say to You? by HAROLD A. BOSLEY. Abingdon 1955. 127 pp. \$2.00.

The World Council of Churches produced eight official documents at its meeting in Evanston last August, namely: the Message, the six section reports, and the report on the central theme, "Christ, the Hope of the World." These documents are over the heads of most of us, and we shall never read them through. Yet they contain the convictions of the leaders of Christendom and are the only means whereby the Council speaks

officially to the churches and to individual Christians.

We are fortunate, therefore, to have available to us a cogent and concise interpretation of the meaning of these documents in this book by the minister of the church where the assembly worshiped, First Methodist Church. He brings to this book not only a full and perceptive reading of the papers, but the understanding and insights gained from having been daily at the center of things—from hearing the speeches, knowing the people, leading them in worship.

Any layman can read and understand this book, which is written especially to speak to the people in our churches. He ought to read it, too; for its eight chapters carry a challenge for every Christian.

—JOE DANA, *Editor of THE LINK*

The Christian Imprint, by FRED PIERCE CORSON. Abingdon 1955. 156 pp. \$2.50.

There is no question of the need for an evaluation of Christian education. The church is becoming increasingly aware of the fact that our turbulent age requires a relevant religion widely and effectively communicated. The inadequacy of the Christian education of the past generation is apparent, and the church is setting itself to the task of criticism and correction. *The Christian Imprint* is one of the current attempts to appraise and redirect Christian education.

The book grew out of the Quillian lectures at the Candler School of Theology at Emory University. The title, *The Christian Imprint*, is taken from the question Christ asked when he was handed the Roman coin,

"Whose likeness and inscription is this?" It is the function of the church, says the author, to stamp its children with the imprint of Christ.

The concern of the author is character education. The finished work of all Christian education, he writes, is "a full-grown man mature in Christ (Eph. 4:13). Always the goal of Christian education is a special person, an individual with personality distinctions which set him apart and easily identify him, . . . the mature man whose life reflects the fullness of Christ." Nothing else is important except as it contributes to the goal of Christian character and personality—not doctrinal provisions, organizational achievements, nor statistical goals.

The book raises serious questions for the Christian educator, questions the church cannot delay to consider. What is the job the church must do for its children, and how do we go about it? Are we merely to shape character and personality, using the life of Jesus as a model, as the author suggests? Is the content of Christian doctrine that lies at the root of Christian education nothing more than the fourfold development suggested in the words "And Jesus increased in wisdom and stature, and in favor with God and man," which the author refers to as "the Christian doctrine of the body," "the Christian doctrine of the mind," "the Christian doctrine of the spirit," and "the Christian doctrine of society"? Or must we not build our educational program on the essential gospel of God's redemptive work for man, on the Good News that God calls man into life through personal faith in Jesus Christ?

Our problem in Christian education is at one and the same time a simpler problem than Bishop Corson suggests and a more difficult one. It is the problem of making the gospel clear and unmistakable so that boys and girls can know themselves to be confronted and called into life by the living God, and of making the gospel relevant so that they will find it impossible to avoid the claims of God upon them. What happens to our children when they are thus confronted is in the hands of God, who is the creator of the church, and we can well afford to leave it there. Our job is not character-formation but confrontation. For it is God who transforms and gives life.

In communion with God we become new creatures, each of us with his mark upon us—Christ's imprint, if you like—but a mark made by a living relationship with a living Lord. Christian education is not character development, although Christian character will flower from it. Christian education that meets the needs of this day, or any day, is whatever the church can do through its preaching, its teaching, its living together, to bring its boys and girls, its men and women, into the presence of God so that he may take hold of them and give them life.

This book, while it takes its place among numerous others that recognize the need for rethinking the church's educational task, does not come to grips with the basic character of the gospel as an earth-shaking and life-transforming power.

—RACHEL HENDERLITE, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

Childcraft, 15 vols.; rev. ed. Field Enterprises, Inc., 1954. 4,510 pp. \$79.50.

Because nearly half of the people in America's armed forces today are married and nearly a quarter of them have children, the chaplain no longer ministers solely to single persons. Much of the chaplain's work is now concerned with families and their training and problems. This aspect of the work is taking on greater and greater importance, and the chaplain needs to match its importance with new knowledge and new techniques.

Every chaplain who deals with families ought to become acquainted with the new revision of *Childcraft*. Once he has seen it, he will certainly want it for the station library and find himself recommending it to families with small children.

In the first six volumes of this set are all the poems and stories which we cherished in our own childhood, plus many more like them, all beautifully illustrated with colored pictures and art work. The children, from the time they can look at pictures until they are nearly twelve, will be found enjoying these volumes almost daily.

The next five volumes are for the whole family, especially the child in school. Their titles tell their story: "Exploring the World Around Us," "Creative Play and Hobbies," "Science and Industry," "Art for Children," and "Music for the Family." The art volume, as an example of their worth, has 78 pictures of famous art works in full color, many of them done in Switzerland by a special gravure process.

The last four volumes are entirely new guidance books for the parents.

Famous child-guidance leaders have covered almost every field of child-parent relationships under the titles "You and Your Family," "Your Young Child," "Your Child Goes to School," and "Your Child in Today's World."

Your reviewer's family has thoroughly enjoyed the previous set for the past five years, and we have never been at a loss to find good reading to combat the worst comics. Now the editorial staff of *World Book* has labored for five years to add new stories, new subjects, and 1,064 additional pictures (bringing the total to 4,478), for this enlarged edition.

For the service family stationed stateside, they will be a valuable educational asset and a daily pleasure. For the family that goes overseas, they are almost indispensable.

—JOE DANA, *Editor of THE LINK*

Danish Rebel: The Life of N. F. S.

Grundtvig, by JOHANNES KNUDSEN. Muhlenberg 1955. 242 pp. \$3.50.

Here is a wealth of detailed information about the remarkable Dane who popularized education through the Danish Folk School.

Dr. Knudsen, now guest professor of Chicago Lutheran Seminary in Maywood, Ill., writes with authority, having studied extensively in Denmark as well as in the United States.

Grundtvig (1783-1872) was a colorful, versatile personality who both appalls and inspires by the wide variety of his interests and the many ways in which he excelled—as preacher, theologian, educator, patriot, historian, philosopher, poet, and hymn writer.

At times impulsive in his judgments and vicious in his attacks upon

those with whom he differed, he provokes you because of the needless difficulties he brought upon himself, at one period of his life being barred from the pulpit of his church. Yet you cannot help admiring his deep convictions and his magnanimous spirit in changing his position when convinced he was wrong. Particularly during his earlier ministry, he fought theological battles within himself.

An Appendix gives insight into the background of Grundtvig's time. It would be helpful to read this Appendix both before and after reading the biography proper.

Grundtvig not only exerted a profound influence on the culture and life of his native land during his lifetime, but has exerted a wide influence since his death. The book is well worth reading.

—ALBERT C. WILDMAN, *Chaplain, U.S. Army*

Book Notes

by FLORENCE R. CREEGER

Within the Chancel, by THOMAS A. STAFFORD. Abingdon 1955. 92 pp. \$2.00.

To any chaplain called upon to plan a chancel, or to interpret religious symbols, this book will prove very valuable. It has a good glossary and is full of illustrations, with many photographs of church interiors. The chapter on "Worship and Architecture" gives in brief compass the historical changes in types of church architecture and emphasizes the feeling that "the church should by its beauty and comeliness reflect the high honor we pay to God."

Hinges of Destiny, by RALPH W. LOEW. Muhlenberg 1955. 173 pp. \$2.75.

These sermons offer "aid to decisions in daily life." They have the greatness of simplicity and clearness in meeting fundamental needs of everyday living. Because I found the reading of this book such an uplifting and helpful experience, I recommend it to others, hoping it may be such for them.

IT COMES as no surprise that one of the study themes of 28 major denominations for 1955-56 is "**The Christian Mission in a Revolutionary World.**" Changes that amount to revolution are occurring all over the world, as chaplains can attest from experiences in many lands. The books briefly noted below call attention to some very concise and useful study and discussion material that is available for interpreting this theme:

This Revolutionary Faith, by FLOYD SHACKLOCK. Friendship 1955. 176 pp. \$2.00.

If you want to have a stimulating experience, take this book and first of all read the Table of Contents to get a bird's-eye view of the scope of the book and then read it rapidly to catch the sweep of revolution after revolution, in the midst of which Christianity "is, or it can be, the dynamic for thoroughgoing change from the hungry, selfish, quarreling, materialistic world that we know to the kingdom of God that Jesus told us to pray for, in earth as in heaven."

This is not to imply that such a treatment is all the book deserves. By all means study it!

They Reach for Life, by JOHN E. SKOGLUND. Friendship 1955. 160 pp. \$3.00.

This book develops the study theme in a biographical manner and

thereby adds the touch of human interest that is helpful in understanding and interpreting any great movement. Good as the biographical material is, the last chapter—with its descriptive title, "Missions More than a Hobby," and with its thesis that missions is not a special prerogative of a few but belongs to the whole church and that the church's very being is bound up in it—is the climax of this book.

The dust jacket notes that this is the first major book illustrated by Joseph Escourido. We hope to see more of his drawings, with their dramatic, imaginative, mood-producing power.

Pattern of Things to Come, by DOROTHY MCCONNELL. Friendship 1955. 80 pp. \$1.50.

Rarely does one see this kind of vital reporting of meetings! The author reports the Fifth Annual Assembly of the Division of Foreign Missions of the National Council of Churches in Boston last December—and it's tops!

Miss McConnell uses the threefold technique of (1) orienting her reader to the purpose of each of the seven "patterns," (2) presenting the report of the speaker, and then (3) stimulating the reader to further thinking by a series of questions at the end of each chapter. The use of the book as a study guide should do much to interpret the theme.

Hope Rises from the Land, by RALPH A. FELTON. Friendship 1955. 135 pp. \$2.50.

This is a narrative-photo account of missions around the world. The basic physical needs of people—for food, shelter, clothing—are here portrayed. These and the ways in which Argicultural Missions, Inc., is meeting them tie the book very

definitely to the study theme of the year.

THE same theme appears in two booklets published for the Student Volunteer Movement for Christian Missions and presented for study in preparation for its 17th Quadrennial Conference, in Athens, Ohio, the last week of 1955:

Shock and Renewal, comp. KEITH R. BRIDSTON. Friendship 1955. 64 pp. Paper, 60¢.

In the Introduction the compiler says that the emphasis of the missionary era (which is ending) was "expansion," and that the emphasis of the ecumenical era (which is beginning) is "wholeness." The first era met the needs of its time with "devotion, sacrifice, and heroism." "The ecumenical challenge facing the churches today can be met by nothing less."

The condensations of six recent books, which make up the bulk of the booklet, are neither better nor worse than most condensations. The value lies in relating these books,

with their varied and sometimes opposing points of view, to the work of evaluating the missionary task of the church today. A serious use of the book can scarcely result in anything less than shock and renewal.

Revolution and Redemption, by M. M. THOMAS and PAUL E. CONVERSE. Friendship 1955. 58 pp. Paper, 60¢.

The authors, one from India and one from America, friends of long standing, merge their thoughts on today's revolution in this forthright booklet. Mr. Thomas writes the first chapter, on "Revolutionary Upheaval," ending with a section on "The Importance of the Western Response." Mr. Converse's chapter on "American Society and the World Revolution" is a hard-hitting analysis of many areas of American social structure. The Foreword is right: "The reader will find few answers. The booklet has been written for those who will use it as a springboard for study, prayer, and committed searching."

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NEWS ROUNDUP

by MURIEL STEFFY LIPP

INTERNATIONAL

The Anglican Church has officially decided to admit Lutheran Christians from the Norwegian, Danish, and Icelandic churches to its communion table.

The World Council of Churches' executive committee has accepted an invitation to hold its first 1956 session near Sydney, Australia, Feb. 6-10.

Construction of a \$250,000 international cultural center was begun in



Official U.S. Navy Photograph

The Rt. Rev. Harry S. Kennedy, Episcopal bishop of Honolulu, talks with Navy chaplains at Yokosuka, Japan, as he arrives to visit Vice-Admiral W. M. Callaghan, Commander Naval Forces, Far East. Greeting the bishop are (left to right) Chaplains O. B. Salyer, Headquarters Support Activity, Yokosuka; H. A. Seymour, Military Sea Transportation Service, Western Pacific; J. A. Whitman, Staff, Commander Naval Forces, Far East; and Kenneth D. Perkins, U.S.S. Kearsarge.

Bishop Kennedy, who was visiting military installations in the Far East in April, will be remembered by chaplains as a special friend of Servicemen's Guides, Fenwick Pier, Hong Kong.

Jerusalem this summer under the sponsorship of "Children to Palestine," a Christian-Jewish organization working on child rehabilitation.

NATIONAL

The Defense Department has agreed to permit specific designation of the Eastern Orthodox Church on the identification tags of servicemen of this faith. Previously the only identification had been the use of the letter "Y" on tags of men of all faiths other than Protestant, Catholic, and Jewish.

The only council of churches in the country operating its own service-

men's center on a big scale is in Tacoma, Wash. The council reports that last year more than 52,000 GI's from nearby Fort Lewis, McChord Field, and the Tacoma Naval Station visited the center, using its bowling alleys and other facilities.

The merger of two Protestant denominations—the Evangelical and Reformed Church and the Congregational Christian Church—was agreed on by both groups this summer. The actual union will take place in June 1957, and the resultant denomination will be called the United Church of Christ. The two groups have a combined membership of more than two million.



U.S. Army Photograph

Retreat leaders lunch together on the Day of Recollection at the Chaplain School, Fort Slocum, N.Y. *Left to right:* Chaplain James B. Murphy, assistant commandant of the Chaplain School; Dr. Ralph W. Sockman, Christ Church Methodist, N.Y.C., who conducted the retreat for Protestant chaplains; Chaplain Luther W. Evans, commandant of the Chaplain School; and Rev. Dennis P. Coleman, Church of the Immaculate Conception, Staten Island, N.Y., who conducted the retreat for Catholic chaplains.

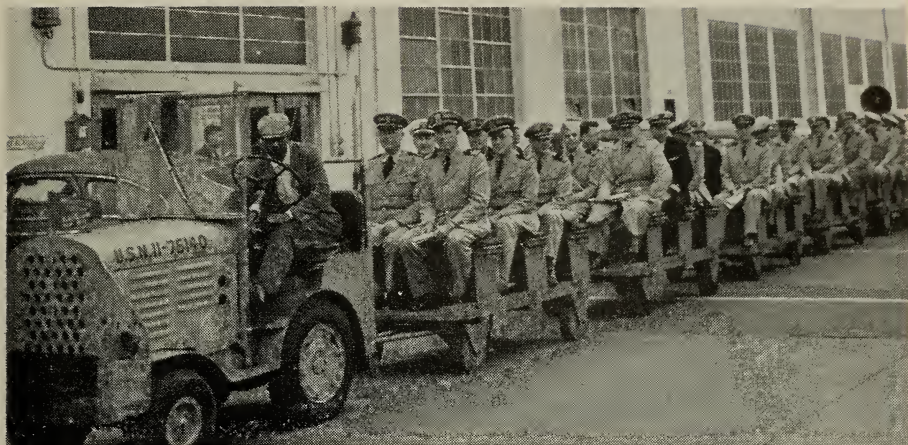
The Ecumenical Student Conference on the Christian World Mission will be held at Ohio University, Athens, Ohio, Dec. 27, 1955, through Jan. 1, 1956. The conference is sponsored by the Student Volunteer Movement for Christian Missions, the United Student Christian Council, and the World's Student Christian Federation.

A record budget of \$10,000,000 for 1956 was adopted by delegates to the annual meeting of the Southern Baptist Convention in Miami this summer. This is an increase of \$800,000 over the 1955 budget.

The Presbyterian Church, U.S., continues to hold the record for the highest per capita total giving of any denomination of 300,000 or more membership, according to the National Council of Churches.

UNITED CHURCH CENTER AT A GLANCE

LOCATION: Riverside Drive between
119th and 120th Streets
HEIGHT: Seventeen stories



Official Photograph U.S. Naval Air Station, Norfolk, Va.

Reserve chaplains attending a seminar at the U.S. Naval Air Station, Norfolk, start on a tour of the Overhaul and Repair Department.



U.S. Army Photograph

Chaplain (Maj.) Holland Hope, of Sweetwater, Texas, who represented Fort Campbell, Ky., displays the autographed target he was given after winning the Pistol National Match Course in the Third Army Rifle and Pistol Championship at Fort Benning. Chaplain Hope competed against more than 550 marksmen from 10 Army posts and six military districts in the matches, largest in Third Army history.

AREA: 544,000 square feet
 FACE: Limestone to harmonize with nearby non-commercial buildings
 CAPACITY: 3,000 workers
 CONSTRUCTION: Completely modern, with air-conditioning, asphalt tile floors, acoustically-treated ceilings, fluorescent lighting
 ELEVATORS: Nine self-service
 FIRST FLOOR FEATURES: 300-seat chapel, 500-capacity auditorium, cafeteria for 300; three dining rooms for total of 200
 PARKING: Adequate garage space in basement
 ESTIMATED COST: \$14,000,000
 FINANCING: Twenty-five per cent gifts, 25 per cent investments by participating church groups, 50 per cent by insurance company mortgage loan

COMPLETION DATE: Sometime in 1957

BUILDERS: Board of trustees, headed by Edmund F. Wagner, president

OCCUPANTS: The National Council of Churches, its denominations and their boards and agencies and other church groups

—From the *National Council Outlook*, June 1955

PERSONALITIES

Walter D. Wagoner, chaplain of Northwestern University, has been named executive director of the Rockefeller Brothers Theological Fellowship Program.

Mr. Wagoner, 36, was in charge of local plans and arrangements for the World Council of Churches assembly at Evanston, Ill., last year.

During World War II he was a U.S. Navy chaplain assigned to the Marine Corps.

Paul S. Minear of the faculty of Andover Newton Theological School has been appointed to direct the preparations for the North American Study Conference on "The Nature of the Unity We Seek" under the auspices of the World Council of Churches. The conference will be held in 1957 after two years of work by several commissions which are studying the basic principles of Christian unity.

Nils Ehrenstrom, Swedish theologian and former secretary of the World Council of Churches' study department at Geneva, Switzerland, has been named professor of ecumenics at Boston University School of Theology.

Roy M. Pearson was installed as president of Andover Theological Seminary and dean of Andover Newton Theological School recently.

Walter J. Harrelson, Baptist min-

110 boys and girls of the Summer Bible School at Camp Sendai, Japan, listen to a lesson given at opening exercises by Chaplain Wildan R. Tuttle (right), Fourth Signal Battalion Protestant chaplain.





U.S. Army Photograph

A Protestant enlisted men's retreat, held last January at USAREUR Religious Retreat House, Berchtesgaden, Germany, was led by Oliver H. Kelly, Retreat House chaplain, and Bertram C. Gilbert, 2nd Armored Division chaplain.

ister, Old Testament scholar, and archaeologist on the faculty of Andover Newton Theological School, has been appointed dean of the University of Chicago Divinity School.

R. B. Y. Scott of McGill University Divinity School, Canada, has been named professor in the department of religion, Princeton University.

George M. Alexander, rector of Trinity Episcopal Church, Columbia, S.C., has been named dean of the School of Theology at the University of the South, Sewanee, Tenn.

Hubert C. Noble, chaplain and associate professor of religion at Occidental College, Los Angeles, Calif., has been named general director of the Commission on Christian Higher Education of the National Council of Churches. He succeeds Raymond F. McLain, now president of the American University, Cairo, Egypt.

William Faulkner won his first Pulitzer prize in literature at this year's presentations for his novel *A Fable*. Tennessee Williams received his second Pulitzer drama award for *Cat on a Hot Tin Roof*.

Winners of this year's World Brotherhood awards, offered by the Jewish Theological Seminary, are George Meany, president of the AFL; Robert E. Sherwood, playwright; and Leo Barck, former chief rabbi of Berlin.

Jake DeShazer, famed Doolittle raider who returned to Japan as a missionary, is visiting the U.S. on his first furlough after five years in Japan.

Evangelist Billy Graham is planning a preaching trip around the world in 1956.

Moderators elected this year by the two major Presbyterian denomina-

tions in this country are **J. McDowell Richards**, president of Columbia Theological Seminary, Atlanta (Presbyterian, U.S.) and **Paul S. Wright**, pastor of the First Presbyterian Church, Portland, Ore. (Presbyterian, U.S.A.).

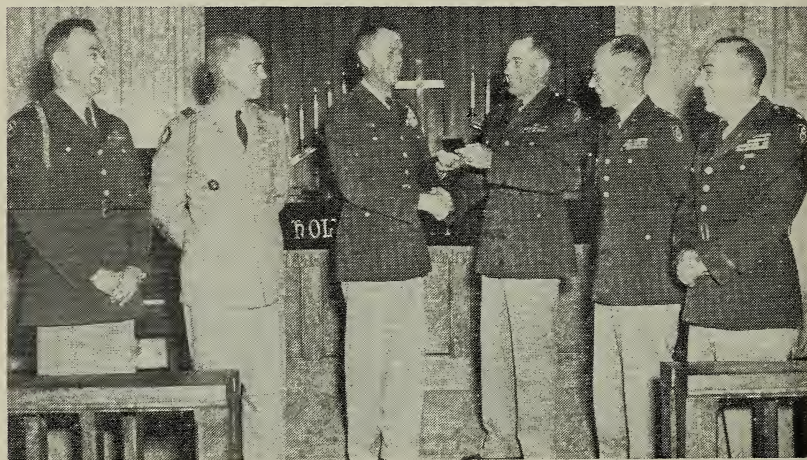
The General Council of the American Baptist Convention announces the election of the Rev. **W. Hubert Porter**, pastor of the First Baptist Church, Nashua, N.H., to the new post of Assistant General Secretary.

Mary McLeod Bethune, founder and president emeritus of Bethune-

Cookman College, Daytona Beach, Fla., prominent Methodist laywoman and pioneer for Negro advancement, died recently at the age of 79.

CHAPLAINS

A much decorated Catholic priest was presented the Chaplain of the Year award recently by Gen. Matthew B. Ridgway at Fort Myer, Va. He is **Cormac A. Walsh**, who was cited for heroic action during the last eight months of the Korean conflict. He holds three Silver Stars, two Bronze Stars, and a Presidential Commendation. He served with the 45th Army Division.



U.S. Army Photograph

Fort Carson chaplains commemorate the 40 millionth Bible presented to the armed services by the American Bible Society. **Herman J. Kregel** (*extreme right*), 8th Infantry Division chaplain, and his assistants conducted the services at a post chapel. Others shown (*left to right*) are Chaplain **Joseph Watterson**, 61st Infantry Regiment; Col. **Adrian L. Hoebeke**, commanding officer of the 61st Infantry Regiment; Brig. Gen. **Thomas L. Sherburne**, commanding officer, 8th Division Artillery; Chaplain **Leon N. Gorsline**, 8th Division Artillery; and Col. **Charles L. Heitman**, chief of staff.

Frank McCreary II, son of former commanding officer 11th Evacuation Hospital (SMBL) Lt. Col. Frank D. McCreary, receives a silver cross and certificate of appreciation for his service as crucifer at the Camp Sendai Protestant chapel services. Herman H. Heuer, IX Corps chaplain, presents the awards.



U.S. Army Photograph

This award is presented annually by the District of Columbia Reserve Officers' Association to the Army chaplain best exemplifying the spirit of the historic four chaplains who went down with the U.S.S. *Dorchester* off Iceland in 1943.

Army Chaplain Judson L. Crary's recent promotion to major is particularly interesting. He was a line-officer colonel during World War II, spent the next few years at a Lutheran school of theology, and re-entered the Army as a chaplain (captain).

George A. Rosso has recently become Assistant Director of the Navy Chaplains Division. He relieves J. P. Mannion, new camp chaplain at Camp Pendleton, Calif.

Chaplain Rosso is the second regular Navy chaplain who while on active duty has been elevated to the rank of Monsignor in the Roman Catholic Church. He was appointed Private Chamberlain in the Papal Household by Pope Pius XII upon the recommendation of Francis Cardinal Spellman in December 1954.

All in Fun!



A Michigan preacher has urged "Christianity in Your Driving." Does he mean one should turn the other fender?

—SEN. SOAPER, NANA Syndicate

Pie is just one of the things a bride doesn't find as easy as.

—*Changing Times*

Strapless gown—when a woman doesn't shoulder her responsibility.

—*Automotive Dealer News*

The difference between a neurotic, a psychotic, and a psychiatrist: The neurotic builds castles in the air; the psychotic lives in them; and the psychiatrist collects rent on them.

—MIKE CONNOLLY, *Hollywood Reporter*

A modern business firm had just hired a psychologist as personnel manager. The psychologist began by hiring a new secretary for the head of the firm, and the boss was looking on while the expert gave a psychological quiz to three feminine applicants.

"Two and two," said the psychologist.

"Four," replied the girl promptly. To the same key words, the second girl said, "It might be 22."

The third girl answered, "It might be four, and it might be 22."

After the last girl had left, the psychologist turned to the boss. "There," he said, "you have the perfect example of the efficient psychological way of hiring people. The first girl said the obvious thing. The second was suspicious. The third was cagey and wasn't going to get caught. Which do you prefer?"

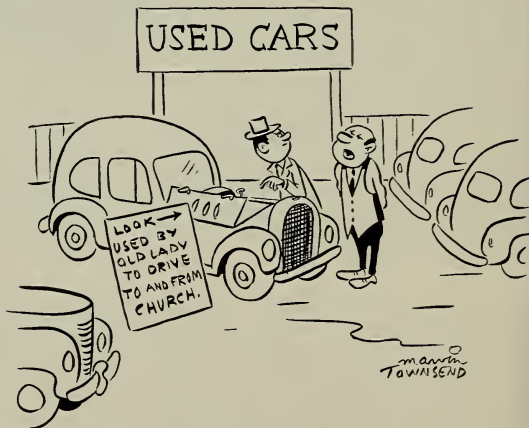
The boss did not hesitate. "I'll take the blond with the blue eyes."

—*The Right Hand*

Modesty is the art of imperfectly concealing your talents.

—FRANKLIN P. JONES

"So maybe she lived 500 miles from the church."



WITH sincerity, frankness, and honesty I want to tell you how practical, beneficial, and helpful THE CHAPLAIN is becoming. In the counseling we have to do we find that our most serious problems involve marriage, family life, and the care of children. As counselors our act of talking things over, of exchanging ideas, giving advice, describing responsibilities and recommending right action, indicates that reading THE CHAPLAIN keeps us alert and wide awake. We are grateful and thankful to receive the journal.

In this area there are many organizations and agencies giving thought to "safeguarding American family life." The PTA program-planning committee has decided to have one regular meeting on "The Family and the Meaning of Deep Spiritual Values." The Co-ordinating Councils have arranged a series of weekly classes on "Family Life and Teen-agers" to solve the very serious problems found here. Our Navy chaplains are called on to give lectures, teach classes, and set up counseling.

We are so pleased to note that the General Commission on Chaplains and Armed Forces Personnel is promoting a journal for Protestant chaplains and publishing very practical and helpful articles written by Catholic chaplains and rabbi chaplains. We know that the power of God comes in friendly co-operation.

—CHAPLAIN (R. Adm.) THORNTON
C. MILLER, USN

IT HAS been a real experience to go through the advance copy of the June issue of THE CHAPLAIN. Strangely enough, as much as I enjoy the book reviews and many of the special articles, the article by Chaplain McQueen in "Idea Exchange" will probably impress a number of readers in the same way it made its impact upon me. Application of the practice he proposes is long overdue.

—J. V. PILKINGTON, assistant director
of publishing, Abingdon Press

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I think this issue of THE CHAPLAIN (August) is the best one yet published. The articles and the book reviews are all very well written, and certainly they will be of great value to all of us.

—CHAPLAIN (Maj.) FLOYD M. PATTERSON, USAF

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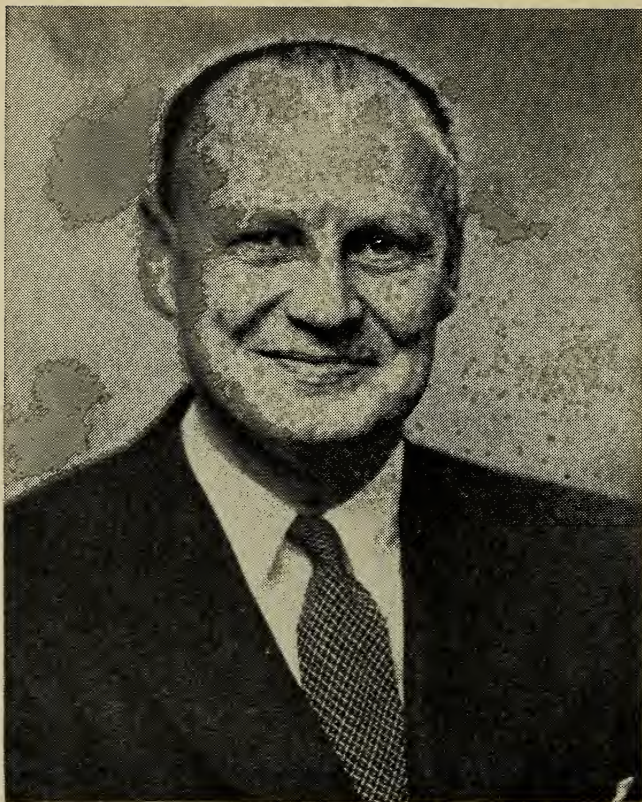
I should like to express to you my personal appreciation for the helpful issues of THE CHAPLAIN. I was especially pleased with the issue devoted to Public Worship. I believe that this is the sort of thing which can be of most value to our chaplains in the field.

—CHAPLAIN (Capt.) JOHN P. THOMAS, USAF

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YOUR issues on Worship and Prayer seem "special." Kindly send us an extra copy of each.

—LIBRARIAN, Eden Theological Seminary



FRED S. BUSCHMEYER

THE smiling portrait above will introduce the new chairman of the General Commission on Chaplains and Armed Forces Personnel. Dr. Buschmeyer, who is also chairman of the Department of the Ministry of the National Council of Churches, is now "Acting Minister" of the General Council of Congregational Christian Churches, taking the place of Douglas Horton, who recently became dean of Harvard Divinity School.
